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LONDON WILL OFFICE.

THE LONDON WILL-OFFICE.

We have here the interior of the hall, in which are deposited the last wills and testaments, in the cluster of buildings called "Doctor's Commons," in the metropolis of England. This edifice stands in one of the many narrow, dark and crowded streets, which open their gloomy avenues through the mass of habitations that cover the sloping ground south of St. Paul's. A person may easily find the spot, if he arrives within a moderate distance of it: for such is the number of visitors, and so important their objects, that ticket-porters are commonly found in waiting at the neighboring corners and alleys, to attend to the wants of those who come to make inquiries concerning inheritances, bequests, codicils, &c., and many of whom feel willing to pay well for every facility. The ticket-porters and the white-aprons, (as a particular kind of attendants are called,) have great readiness in discovering strangers; and you need but hesitate an instant, give one glance of inquiry or uncertainty, to have more than one offer of service pressed upon you, with a voluble introduction in words like these:

"This is Doctors' Commons, sir, a corporation or college of doctors of the civil law. It contains the Ecclesiastical Courts and the Admiralty Court; here are the official residences of the judges and the doctors, and there is a hall where courts are held." The following brief description of the building we copy from an English paper.

You find yourself in a little paved court, surrounded by brick edifices; and you can go back, in fancy, to the period when the clergy exercised a powerful influence throughout all social life—acted frequently as arbiters of peace and war, and sat on the bench as judges. Here are the remains of that state of things, the memorials of facts and feelings passed away: nay, the wigs and gowns of our barristers in Westminster Hall cast a look back to their ecclesiastical origin. We enter the common hall, a small apartment, where all the courts are held; and here, on alternate days, may we hear the decision of a "sal-

vage" suit—how much the crew of the "Jolly Jumper," of Whitehaven, are to receive for towing into port the "Charming Phillis;" the pleadings in the case of a lady who sues for a divorce on the ground of her husband's cruelty; a cause in "the office of judge promoted" against some one, "touching and concerning his soul's health, and the lawful correction and reformation of his manners and excesses;" or perhaps an all-important question affecting the validity of a will, the right of executors to act, or the administration to the effects of an individual who has died intestate.

You must get out of this court, advance a little way along the lane or street, and on the door of a very narrow passage, lined with as much wood as might burn all the wills in England, you will see this inscription—*To the Prerogative Will Office.* An old crazy-looking brick building contains the precious deposits; ascend the steps, push open the door, do not be afraid to enter—and, country friend, you need not pull off your hat with such a stolid look of reverence, for the people here appear all too busy to pay any attention to you. Here, almost every day, mingling among the sharper phizzes of attorneys' clerks, may be seen the solemn faces of folks who are "searching for a will" with more earnestness than a criminal might view his death-warrant. Here, now, is a widow, come up from the interior, with her hopeful eldest son; her brother John, that went up to "Lunnon" forty years ago, died worth a bit of money; and surely he must have left something for her poor children. Respectfully, but affectionately, she carries her son's hat, while he draws out a very long purse with very little in it, and slowly and deliberately pays his shilling, for liberty to search in the register for the record of his uncle's name. They would not, for the world, trust a lawyer to search for them; who knows but he might discover a lumping legacy, and appropriate it all to himself! See, too, the joyful couple, whose looks evince that they have made a discovery nearly as good as a prize in a lottery; while the old man at the end of the desk has parted, for a moment, with his crutches, mounted his spectacles, and with his anxious and staring daughter, looks as if he would look through the leaves of the book. Those who discover the name they are in search of, point it out to the proper clerk, who makes a note of it; the volume containing the copy of the identical will, is taken down from among its musty com-

panions on the shelves; and eyes and ears are open to listen.

An important change was made in the state of the law relating to wills by an act passed in 1837, the first year of her present Majesty. Formerly, a person on his death-bed might make a *parole* will—that is, a will by word of mouth, the fact being attested by witnesses. Now, all wills must be in *writing*, and be signed at the foot or end by the testator himself; or, if he is unable to do it, in his presence, and by his direction. In many respects the old law has been simplified and improved.

The Admiralty Court is a highly important one to a maritime nation like Great Britain; but the Ecclesiastical Courts have lost much of their former *general* interest, except in the case of the Prerogative Court, which, from the great increase and accumulation of CAPITAL, has become of high importance to the community at large. The Ecclesiastical Courts in Doctors' Commons are those belonging to the archiepiscopal province of Canterbury: the province of York has its own jurisdiction; and there is, therefore, in each a Prerogative or Testamentary Court, having judicial authority in the matter of wills and administration of effects.

How is it, perhaps our reader asks, that the settlement charge of men's last wills and testaments belongs to an *ecclesiastical* court? In ancient times, it is said that the king called himself the father, guardian, and trustee of his people; and in that capacity considered that he had the right to seize the goods of all who died intestate—that is, without making a will. The grievances arising out of this power or claim caused the provision of Magna Charta, by which it was declared that "if a freeman should die intestate, his chattels should be distributed by the hands of his near relations and friends, *under the inspection of the church*."

This connection between "the inspection of the church" and dead men's property appears easily traceable. Dying men confessed and were anointed—extreme unction, it was called, as being administered when the patient was considered to be *in articulo mortis*, or in the agonies of death. But before this was done, the patient was required to disburden his mind of all worldly concerns, so that he might pass through his great change without distraction or disturbance. Hence the MAKING OF A WILL became a solemn concern—a business undertaken under the conviction

that he whose decision might be of such importance to his descendants was shortly himself to receive the decision of his Creator. Hence, too, the solemnity of old forms of wills, "In the name of God, Amen;" "In the name of the Holy and undivided Trinity;" "in the name of the Father, and of the Son, and of the Holy Ghost," with, perhaps, an invocation to the Virgin, with other quaintly solemn words, breathing the very spirit of awe. The priest was there, as the man's adviser, confessor and preparer for eternity: who was a fitter person to settle those matters which belonged to time? No doubt the privilege and the power were frequently very much abused; the priests too frequently worked upon the fears and the superstitions of the dying people they attended, and induced them to alienate their property, by giving it away from their relations to monastic institutions, or for charitable uses: and in this way vast wealth was accumulated.

The bishop of each diocese, as the spiritual head of it, claimed a right to administer to the effects of those who died intestate, inasmuch as they considered themselves entitled to see that the man received Christian burial, that his debts were paid, and that masses were said for his soul.—Some such claim or understanding as this was probably the origin of the jurisdiction of the ecclesiastical courts in the matter of wills.

A scene like this is well fitted to excite serious reflections in different minds. A man possessing but little of this world's goods may here catch a glimpse of their vanity. They here show the "wings," which they "take to themselves" when they "fly away." The groups of heirs and legatees, of various ages, dress and condition, who are daily found in attendance at such a place, may well turn the thoughts of a rich man towards those who may, perhaps, ere long, assemble to listen, as to an oracle, to the reading of the will he may have laid up in his private drawers. He may sadly ask himself how his estate will look ten or twenty years hence, after it has passed the ordeal of three or four courts, by appeals or new trials, and endured the batteries of a score or two of lawyers, litigating perhaps, for contingent fees, and making a Flanders of every codicil.

THE MORAL CHARACTER OF THE MONKEY.

A gentleman whose premises were infested by a large breed of sparrows, said they were *birds of no principle*. Of all monkeys it may be said, with much more propriety, that they are beasts of no principle; for they have every evil quality, and not one good one. They are saucy and insolent; always making an attempt to bully and terrify people, and biting those who are most afraid of them. An impertinent curiosity runs through all their actions; they never can let things alone, but must know what is going forward. If a pot or a kettle is set on the fire, and the cook turns her back, the monkey whips off the cover to see what she has put into it; even though he cannot get at it without setting his feet upon the hot bars of the grate. Mimicry is another of the monkey's qualities. Whatever he sees men do, he must affect to do the like himself. He seems to have no rule of his own, and so is ruled by the actions of men or beasts; as weak people follow the fashion of the world, whether it be good or bad. No monkey has any sense of gratitude, but takes his victuals with a snatch, and then grins in the face of the person that gives it him, lest he should take it away again; for he supposes that all men will snatch away what they can lay hold of, as all monkeys do.

Through an invincible selfishness, no monkey considers any individual but himself, as the poor cat found to her cost, when the monkey burned her paws with raking his chesnuts out of the fire. They can never eat together in company without quarrelling and plundering one another. Every monkey delights in mischief, and cannot help doing it when it is in his power. If anything he takes hold of can be broken or spoiled, he is sure to find the way of doing it; and he chatters with pleasure when he hears the noise of a china vessel smashed to pieces upon the pavement. If he takes up a bottle of ink, he empties it upon the floor. He unfolds all your papers, and scatters them about the room, and what he cannot undo he tears to pieces; and it is wonderful to see how much of this work he will do in a few minutes when he happens to get loose.

Everybody has heard of the monkey whose curiosity led him to the mouth of a cannon to see how it went off; when he paid for his peeping with the loss of his head. In a ship where a relation of mine was an officer, while the men were busy in fetching powder from below, and making cartridges, a monkey on board took up a lighted candle, and ran down to the powder-room to see what they were about; but happily was overtaken just as he got to the lantern, and thrown out at the nearest port-hole into the sea with the lighted candle in his hand. Another lost his life by the spirit of mimicry; he had seen his master shaving his own face, and at the first opportunity took up the razor to shave himself, and made shift to cut his own throat.

When the wild monkeys have escaped to the top of trees, the people below, who want to catch them, show them the use of gloves, by putting them on and pulling them off repeatedly; and when the monkeys are supposed to have taken the hint, they leave plenty of gloves on the ground, having first lined them with pitch. The monkeys came down, put on the gloves, but cannot pull them off again; and when they are surprised, betaking themselves to the trees as usual, they slide backwards and are taken. A monkey who had seen his mistress upon her pillow in a night-cap, which at her rising she pulled off and hung upon a chair, puts on the cap, lays his head upon the pillow, and by personating the lady, made himself ten times more frightful and ridiculous; as awkward people do, when they *ape* their superiors, and affect a fashion which is above their sphere.

A mischievous disposition is always inclined to persecution. There are minds whose greatest pleasure is to ride and tease the minds of other people. A late friend and neighbor of mine in the country kept a monkey who took to riding his hogs, especially one of them, which he commonly singled out as fittest for his use; and, leaping upon its back, with his face towards the tail, he whipped it unmercifully, and drove it about, till it could run no longer. The hogs lived under such continual terrors of mind, that when the monkey first came abroad in the morning, they used to set up a great cry at the sight of him.

A well-known nobleman once had a wild horse which nobody could ride. "I know not what your lordship can do with him," said one, "but to set the monkey upon his back." So they put a pad to the horse, and set the monkey upon it with a switch in his hand, which he used upon the horse, and set him into a furious kicking and galloping; but Pug kept his seat and exercised his switch. The horse lay down upon the ground; but when he threw himself on one side, the monkey was up on the other: he ran into a wood with him, to brush him off; but if a tree or a bush occurred on one side, the monkey slipped to the other side; till at last the horse was so sickened and fatigued and broken-spirited, that he ran home to the stable for protection. When the monkey was removed, a boy mounted him, who managed the horse with ease, and he never gave any trouble afterwards.

In all the actions of the monkey, there is no appearance of anything good or useful, nor any species of evil that is wanting in them. They are, indeed, like to mankind: they can ride a pig as a man rides a horse, or better, and are most excellent jockeys; but, after all, they are only like the worst of the human species. If all the qualities of the monkey are put together, they constitute what is properly called *ill-nature*; and if any person would know what an ill-natured man is, that man is a monkey to all intents and purposes, with the addition of reason, which makes his

character much worse, and the loss of religion and conscience, which is worst of all; for without these reason is rather a disadvantage.—*Sharpe's Magazine.*

NIEBUHR.

Barthold George Niebuhr was born at Copenhagen on the 27th of August, 1776; and in that city his father, on his return from his celebrated travels in the East, filled for some years the situation of head engineer. His mother was the daughter of a Thuringian physician. She had been educated in Denmark, and spoke Danish fluently. Niebuhr has thus, from his infancy, the opportunity of acquiring two languages at the same time; and he afterwards cultivated, to a high degree, his philological talent. In 1778 his father was appointed magistrate for the province of Dethmar; and the whole family quitted the capital of Denmark, to take up their abode in the little village of Meldorf. This change of residence must be given a prominent place amongst the circumstances which favorably influenced the character and future destiny of Niebuhr. Far from the distractions of a large city, in the retirement of an almost solitude, under the watchful eye of an intelligent and tender mother, and of a father who had passed his life in acquiring knowledge, who had lived in the learned world, and visited distant countries, and whose abode, in every other respect somewhat of the humblest, was stored with valuable books—Niebuhr grew up in the sweet and salutary habits of a tranquil and happy home, in the rational enjoyments of a domestic and studious life. His father was his first instructor; he taught him French, English, geography, and history. One of their neighbors, a man of taste and information, the poet Boje, editor of the Gottingen "Almanack of the Muses," often visited them, and mingled with the graver thoughts of the learned Niebuhr, the sweet and lighter flowers of literature. From time to time, alas, some stranger, attracted by the reputation of the traveller in Arabia, broke in upon his retirement, and, by his conversation, opened vistas of far-distant scenes to the eye of the child, who, seated on his father's knee, listened with thoughtful air, and was in fancy ranging through those unknown regions, the aspect and manners of which he heard described.

At thirteen, Niebuhr entered the Gymnasium at Meldorf; but his studies were still under the direction and encouragement of his father. He was afterwards placed at a school in Edinburgh, where he studied with ardor the modern languages. In 1807, the amount of his philological attainments was thus stated in one of his father's letters:—"He was but two years old when he came to Meldorf; so that German may be looked upon as his mother-tongue. In the regular course of his studies, he learned Latin, Greek, Hebrew, besides which, at Meldorf he acquired sufficient knowledge of Danish, Eng-

lish, French, and Italian, to be able to read a book written in any of these languages. Some books thrown upon our coast by a shipwreck, gave him an opportunity of studying Spanish and Portuguese. He did not learn much of Arabic with me, because I had lent my Arabic dictionary, and could not procure another. At Kiel and Copenhagen he practised both speaking and writing French, English, and Danish, under the direction of the Austrian minister at Copenhagen, Count Ludolph, who was born at Constantinople; he learned Persian, and afterwards taught himself Arabic; in Holland he added to his stock Dutch; at Copenhagen, Swedish and a little of Icelandic; at Memel, the Russian, Slavonic, Polish, Bohemian, and Illyrian; if I add to this list, the Low German, I have enumerated twenty languages."

In 1794, he entered the university at Kiel, much better stored with information, than most of his fellow-collegians, and much more eager than any one of them in his thirst for study, and in the pursuit of knowledge. His letters at this period indicate a most ardent imagination. They breathe a passionate admiration for classic antiquity.

None of the usual recreations of German students—races, festive meetings—could divert him from the regular task which he had imposed upon himself for every day; nothing could counterbalance with him the delight he experienced in burying himself in some scientific work.

Two years passed thus—two years of undaunted, untiring effort, of laborious study and intense thought. In that time he had so distinguished himself by the range of his mind, and the extent of his knowledge, that the Count de Schimmelmann, prime minister of Denmark, appointed him his secretary. Niebuhr carried with him into the world, into which he was thus suddenly called, the tastes which he had imbibed at Meldorf, and so assiduously cultivated at Hamburg and Kiel. When the duties of his office were discharged, he hurried back to the quiet retreat of his study, to his darling books.

Presence of Mind.—A house in Wisconsin caught fire in the evening, when the owners were absent. A little daughter, eight years old, was the first to discover the fire, and with admirable presence of mind, carried out of the house her younger sisters, then rushed to another part of the house, and succeeded in arousing her two elder brothers, barely in time to save their lives.

Grapes.—The Cincinnati Union states, that the subject of establishing vineyards is now the rage among many Ohio river agriculturists. Large plats of ground along the river have begun to be trenched and prepared for the reception of vines the coming season. One gentleman has a vineyard of some eighty acres, thirty miles from Cincinnati.

THE DEAF AND DUMB.

EXTRACTS FROM THE 27th. REPORT OF THE
N. YORK INSTITUTION.*Continued from Vol. II., page 166.*

The signs for fruit will probably be the actions of gathering from the tree and eating, and various objects will be designated by imitating some part of the process of manufacture, of procuring, or of preparing for use.—Thus milk may be denoted by the act of milking, hay by that of mowing, cheese by that of pressing, (represented by holding the palms of the hands as if to compress some body supposed to be held between them,) bread by that of kneading, or of cutting a slice from a loaf, and pie by that of cutting a piece out of the platter, (one hand supposed to be the knife, and the other the platter.) The action of chopping, or of sawing wood, (made by supposing the right hand to be the axe, or saw, and the left arm the log on which it is used,) may denote wood; and that of shearing a sheep, (imitated by supposing the left arm to be the sheep, and the first two fingers of the right hand the shears,) may stand according to the connection, for a sheep and for wool.

Other domestic animals may be denoted by putting the hands or fingers to the head, to represent the forms of their horns; or the thumb and forefinger to the mouth to imitate their bills; by mimicking with the hand under the chin the motion of a swine's snout; by patting the thigh as if to call a dog; by drawing the thumb and finger from the corner of the mouth, to represent the whiskers of a cat; by placing one or two fingers on each side of the head, and imitating the motions of a horse's ears, or by the act of riding, represented by placing the fingers of one hand astride the other. The young are usually distinguished by a reference to their size and playfulness; and the male and female are best designated by giving the child some general sign which he may learn by usage to apply to all kinds of animals whose sex is distinguishable. The signs used in our institutions, are the motion of taking hold of the hat for a male, and of drawing the thumb down the side of the face, (referring to the cap or bonnet under the chin,) for a female. These signs applied to animals, indeed appear as arbitrary as words; but it is not necessary to the usefulness of signs that they should be strictly natural. The great end is intelligibility and convenience.

Places are denoted by pointing to them, by describing the localities, as a tree, rock, spring, fence or pond; by reference to some known incident, or by the sign for the owner of the field or dwelling, and finally by signs descriptive of use. Thus a building in general being denoted by carrying up the hands to represent the walls, and joining them at the top in the form of a roof,—a church is represented by

adding to this the sign of devotion, (formed by holding up the hands as in public prayer;) a school by that of reading or spelling; a stable by reference to a horse; and a dwelling by the actions of eating and sleeping. The sign for roof repeated several times, represents an assemblage of roofs, i. e. a town, and rubbing the hands together in imitation of mill-stones, recalls a mill.

With respect to ideas of time, morning, noon and night are easily signified by reference to the position of the sun; days by describing his diurnal course; weeks by the sign for devotion and seven, (joining the hands with three fingers of one hand shut so as to count seven;) months by the new moon, (the thumb and finger form a half circle on the side of the face,) or by the page of an almanac; hours by the hands of a clock; and for years, uneducated deaf mutes usually make the sign for winter, (the cold season,) but in our institutions we make one hand describe a circle round the other to mark the annual revolution of the earth round the sun. To-morrow is expressed with much significance by the sign for sleeping and awaking; and yesterday by the sign for sleep followed by pointing back over the shoulder. This last is the general sign for the past, as pointing forward is for the future, and presenting the hands horizontally on each side for the present; or, in other words, for *was*, *will be* and *is*. Many of these signs, it is true, are such as an uneducated deaf mute would not be likely to devise, but a little use in the family, in circumstances in which hearing persons would use the corresponding words, will make them intelligible. The days of the week are best expressed by their initial letters made after the manner of the manual alphabet, describing at the same time a small circle in the air. It is only to be observed that H stands for Thursday, and for the Sabbath the sign of devotion.

One of the most natural and universally intelligible classes of signs, consists in the literal imitation of actions; but where this imitation would be too violent and ungraceful, or would take up too much room, actions may be represented on a smaller scale by the hands or fingers. Thus dancing is represented by dancing two fingers of the right hand on the palm of the left, and skating by curving the two index fingers in the form of skate runners and giving them a corresponding motion.

It may be necessary to observe, that many of the signs we have described would be unintelligible to deaf mutes when presented to them for the first time. The expressions of the countenance, the imitation of actions, and the gestures expressing the form and size of objects, they will universally understand; and beginning with these, a skillful sign-maker will be able in a short time to explain to a deaf mute, any sign not representing relations too much beyond the range of his ideas.

It is certain that the faculties of the child will develop more rapidly, where he can learn convenient and expressive signs from those around him, than when he is left to his own unaided efforts in devising gestures, often too little distinguishable one from another.—When a beginning is once made, when the parties have acquired some confidence in their ability to communicate with each other, and by practice, some skill in mimicry, and especially in that expressive language of signs with all its significance, life and animation, and in which the deaf mute will be the best master, the progress of both the learner and his friends in the language will be pleasant and rapid. Many a deaf and dumb child five or six years old has, by such means as we have described, been enabled not merely to make its wants known, but to narrate in gestures all incidents which it has witnessed, or borne a part in, and to specify time, place and actors. Such a child will understand, as readily as a hearing child of the same age, the motives of actions, and will delight in learning from one friend, and in repeating to another little narratives embracing interesting incidents.

The effects, on the character of the child, of such a course, when accompanied by uniform kindness, without undue indulgence, which is always essential to the proper training of children, will richly reward the trifling labor bestowed. Activity will be given to his hitherto dormant faculties.—His reasoning powers will begin to develop; his social and family affections will acquire new strength. Generosity, love and confidence will take the place of selfishness, dullness and suspicion. He will think more clearly, understand from day to day more readily, testify for those around him far stronger interest, and show his superiors more ready respect and obedience. Nay, more; his moral sentiments will rapidly develop in proportion to the number of facts and incidents which can be communicated to him. He will cheerfully adopt the feelings expressed by his friends with regard to actions and actors, and will soon be able to form without assistance, and to express spontaneously, correct judgments on many moral subjects.

It will be of use to the parent, in giving definiteness and clearness to the child's moral notions, to have signs appropriated to the principal of these notions. Obedience is expressed by bending the head as in submission to a superior; disobedience by a saucy look and by throwing out the elbow; truth by describing with the finger a straight line forward from the lips; falsehood by running the finger across the lips, as if to say the words go wide of the fact; the sign for good is a gesture of approbation usually made by putting the hand to the lips; and for bad, we throw the hand (with the palm turned downward) from the lips with a corresponding expression and emphasis. Theft is sig-

nified by pretending to take with one hand something slyly from under the other; rectitude, like truth, is denoted by a straight line, with the difference that, as this refers to actions, the line is described on the hand instead of from the lips; wrong doing of course requires a crooked line; a mistake is usually signified by striking the hand against the chin; deception by an allusion to the expression of leading by the nose; justice by an allusion to the equal scale, two circles formed by the thumbs and forefingers being joined at equal heights; and injustice, or partiality, is signified by raising one of the circles and depressing the other.

We use an expressive stroke of one side of the forefinger on the palm of the left hand, to signify law or commandment; and the point of the same finger is struck downward upon the palm, (as if pointing out an entry in an account book,) to denote a debt, fine or tax. A similar motion of the forefinger alone, without the other hand, we use to express duty or necessity, corresponding to the verbs must and ought.

The reader must not suppose that he has only to make signs in order to be understood by a deaf mute who has not learned to use these signs. Many of the signs which have been described, at least in the manner in which they will probably be made by beginners, will require, when first used, particular explanation and illustration as the corresponding words would require. The advantages of the signs are that they are more easily associated with the expression of the countenance, which, for a deaf mute, alone gives significance and interest to conversation; that they admit far greater rapidity of communication, and are far more easily remembered by deaf mutes, especially by young children, who will learn to make fifty signs sooner than to put together the letters of one word. The mode of explanation is by applying the signs to known facts, or by representing scenes in pantomime in which some given idea shall be prominent. Our new pupils learn the signs used in the Institution in a very short time, by merely seeing others use them in conversation. If there should happen to be an educated deaf mute residing within a few miles of a family containing a deaf mute child, which will generally be the case, his acquaintance should by all means be sought. An intelligent deaf mute will, by examples, give a better idea of signs than can be imparted by writing a volume.

For those who only wish to acquire the ability of conversing with a deaf mute by signs, it is neither practicable nor necessary to have a sign for every word. The articles, pronouns and other auxiliary and connecting words, have no corresponding signs in the colloquial dialect of the deaf and dumb. This dialect consists at first of signs for objects, actions and qualities.



THE SACRED VESSELS OF THE TEMPLE,

From the Sculptures on the Arch of Titus.

At the entrance to the Roman Forum still stands the triumphal arch, erected in honor of Titus, and in commemoration of the capture of Jerusalem. It is wonderful, and at the same time exceedingly fortunate, that it has been preserved, with but little injury, to the present day. Although Rome has been repeatedly besieged, captured, sacked and burnt, many of its old monuments have survived, in different degrees of preservation: but very few have suffered less, which have been so much exposed to daily injury through the centuries which have intervened.

On the inside walls of the arch of Titus were sculptured the chief parts of the triumphal procession, which Titus led into the city, under that arch, across the Forum and up to the temple of Jupiter, on the summit of the Capitoline Hill; and among the various personages, with emblems of victory and instruments of music, is a band of Hebrew captives, bearing, as trophies of the conqueror, the sacred objects described with such particularity in the books of Moses and of the Kings, so full of warning, and so closely connected with many of the most interesting scenes and characters of Holy Writ.

The figures of which we retain a recollection, are still expressive and distinct; while the sacred vessels and furniture of the temple are generally sufficiently preserved to show their form and size. These sculptures are within the reach of every passenger; although the arch has been left open and unguarded, and for a long time was the only entrance to the Forum on that side, so that crowds were compelled to pass through it every day.

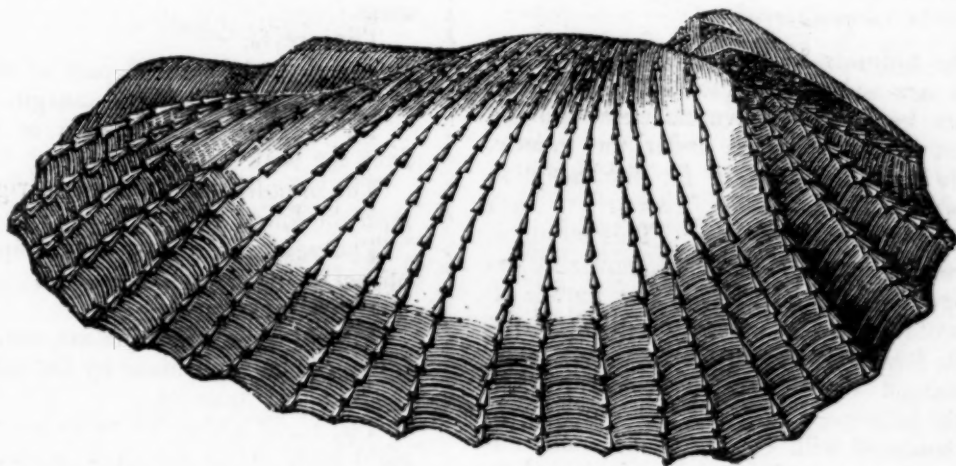
The Jews have always regarded the arch and its decorations with sad and reverential feelings, and yet with such animosity to-

wards the destroyers of their ancient capital, and the enslaver and disperser of their ancestors, that it is said not a Hebrew foot has ever trodden the old pavement of the *Via Sacra*, (the Sacred Road,) with which it is still floored, since the day of Titus's savage triumph. There they would see the Ark of the Covenant, the seven golden candlesticks, and the other objects regarded by them with reverence. (Exodus 31, 7—11. Ex. 10. Ex. 16. Heb. 9, &c.

For our own feelings we can say, not even the Colosseum, which stands at a short distance, and in full view, nor any of the other remains of Roman power, magnificence or taste around, went to the bosom with so affecting an impression, as the sight of those almost speaking witnesses, of the final desolation of Zion. The spot was lonely and still, and a wide space of ground opened around us, scattered with the fragments of temples and palaces; but it seemed as if Isaiah or Jeremiah were breaking out anew in one of those inimitable lamentations which move our souls to sympathy, even at the tenderest age, in our American family scenes, and in our simplest village schools: and the still more irresistible apostrophy of our Savior came to mind, which he poured forth from Mount Olivet.

"They have corrupted themselves," says Moses, (Deut. 32, 17,) in that wonderful "*Song*" which God told him to "write," and to "teach it to the children of Israel," as "a witness for me against them." "They have provoked him to jealousy with strange gods."

"He will lift up an ensign to the nations," says Isaiah, (63, 1,) "Behold darkness and sorrow," (63, 3) "The voice of the bridegroom" shall be heard no more at all in thee."



THE ARCA.

The study of shells is one of the best branches of Natural History to begin with in a family or in a school. The objects are attractive in form, color and variety, they are often easily collected, and almost always easily preserved. In some respects, and under certain circumstances, it may be better to begin with minerals, which have some superior recommendations, in their greater utility and more universal diffusion. Indeed we well know, from long experience and observation, made among a variety of circumstances and of individuals, that the young have time, intelligence and taste enough to begin very early to form an acquaintance with stones, shells, birds, beasts, fishes and plants, on correct principles; and that materials may be found in almost every town, village and square mile, to attract and gratify them. The principal difficulties lie with us, who ought to be able, interested and interesting teachers. Our readers, we hope, will bear with such remarks as these, even if we make them often. We will endeavor not to say too much at a time, and to pass on to something of a livelier nature.

The genus *Arca*, in Conchology, has its name from *Arca Noë*, or Noah's ark, because one of its species was supposed to bear a resemblance to that first specimen of naval architecture in form. The following descriptions and remarks we copy from "Lessons on shells."

Generic character. Shell bivalve, equi-

valve, inequilateral; form various, often oblong, sometimes orbicular; hinge with numerous small sharp teeth in each valve, alternately inserted between each other, arranged sometimes in a straight, sometimes in a curved line.

Observations on the shell and its inhabitant.

The shells of this genus are very readily known, by their numerous small teeth.—Some of the species attach themselves to rocks by a kind of byssus: these have always the shell more or less gaping; but the greater part of the *Arks* live buried in the sand at a short distance from the shore; all are marine. The *Mollusca* have no external siphons, they have a kind of compressed foot, terminated by tendinous filaments, which are affixed to rocks.

BIVALVES—The shells belonging to this class are composed of two pieces united by an elastic horny ligament: this part where the valves are joined together, is called the *cardo*, or hinge, and corresponds in position with the back of the animal: it is either plain or furnished with teeth. The ligament serves not only to connect the valves, but also to open them, and is either external or internal. The muscle or muscles by which the animal is attached to the shell keep it closed: when these are relaxed, the ligament which was either in a state of tension or compression according as it was either external or internal, by its efforts to recover its position opens the valves. If the two valves are quite alike, the shell is said to be *equivalve*; if they differ in form or size, it is called *inequivalve*. If the sides of the valve are symmetrical, the valve is

said to be *equilateral*; if they are not, it is said to be *inequilateral*.

The animals belonging to the Bivalve shells are acephalous mollusca, having no distinct head; they have no eyes, and the mouth, which is hidden under the mantle, is only a simple opening for the reception of food, without proboscis, jaws or any hard parts fitted for mastication. This mouth is surrounded by four flattened moveable expansions, which partake of the nature of tentacula. The *branchia*, or gills, consist of two leaves or expansions on each side, and extend the length of the body. The mantle is large, sometimes it is quite open, and bordered with contractile, irritable filaments: in some instances it is joined in front, tubular elongations, called siphons, which conduct the water to the mouth and branchia. The muscles are generally very thick and strong, and hard at the place of attachment to the shell; those which close the valves are called the *adductor* muscles. Many species have not the power of locomotion, but are immovably cemented to rocks or stones: a few are attached by a cartilaginous ligament, others by a byssus. These mollusca have no ventral foot similar to that possessed by some of the cephalous mollusca; but some have a muscular substance usually tongue-shaped and capable of considerable elongation. This organ enables them to creep, or to effect a kind of leap, by which they change the position of their shell; sometimes it is transformed into a paw, and sometimes it is employed to fix the silky filaments of a byssus. None of the Bivalves are terrestrial shells, some few are fluviatile. The generic character of the Bivalves is principally derived from the formation of the hinge, and the general appearance of the shell.

PARTS OF A BIVALVE SHELL.

The *valve*.

The *cardo* or *hinge*, the part where the valves are united.

The *beaks* or *apices*, the points of the valves near the hinge.

The *base*, the part of the shell opposite the beaks.

The *umbones* or *bosses*, the swelled parts near the beaks.

The *ligament*.

The *margin* of valves.

The *area* or *anterior slope*, the margin of the valves near the ligament.

The *areola* or *posterior slope*, the mar-

gin of the valves, the other side of the ligament.

The *cavity*.

The *disk*, the convex part of the valves between the umbones and margin.

The *length*, the direction of the shell from the beak to the base.

The *breadth*, the direction at right angles with the length.

The *auricula* or *ears*, small appendages placed at the side of the hinge.

The *circumference*.

The *muscular impressions*, marks in the inside of the shell made by the adhesion of the adductor muscles.

The *right valve*, the valve nearest to the right hand, when the shell is placed on its base with the area opposite to the person looking at it.

The *left valve*.

The *teeth*, pointed protuberance at the hinge.

The *cardinal teeth*, the central teeth, or those near the centre of the hinge.

The *lateral teeth*, the teeth near the sides.

LOCUSTS.

As this is the year for the appearance of Locusts, all our farmers who have orchards will do well to turn their hogs in and let them eat up the grubs before they have their wings: by doing so they will save much of their fruit. The Locust does not fly far from where it emerges from the ground, and by destroying them as fast as they come up, orchards may be saved in a great measure from their depredations.—Without this precaution, the fruit of orchards that have been standing for seventeen years will be almost entirely lost by the Locusts piercing and peeling the small twigs, which bear the fruit, for the purpose of depositing their eggs or larvæ.

Orchards planted since 1829, on ground which then had no trees, will be found to be comparatively free from Locusts this year. The sooner the hogs are turned in the better, as the Locust grub may now be found from 4 to 12 or 18 inches below the surface. Hogs eat them greedily and get fat on them.

April 20, 1846. A LOVER OF FRUIT.
Uniontown Democrat.

NORTH CAROLINA.—This State was settled in 1650, by the English; acceded to the Union, November 21, 1789; capital, Raleigh.

HISTORICAL AND ETHNOLOGICAL MINUTES OF THE IROQUOIS OF NEW YORK.

BY MR. SCHOOLCRATT.

On the discovery of North America, the Iroquois tribes were found seated chiefly in the wide and fertile territory of western and northern New York, reaching west to the sources of the Ohio; north, to the banks of Lake Champlain and the St. Lawrence; and east, to the site of Albany. They had as much nationality of character then, as any of the populous tribes, who in the 4th century wandered over central and western Europe. They were, in a high degree, warlike, handling the bow and arrow with the skill and dexterity of the ancient Thracians and Parthians. They were confederated in peace and war, and had begun to lay the foundations of a power, against which, the surrounding nations, in the Mississippi valley, and along the St. Lawrence, the Hudson and the Delaware, could not stand. The French, when they effectually entered the St. Lawrence in 1608, courted their alliance on the north, and the Dutch did the same in 1609, on the Hudson. Virginia had been apprised of their power, at an early day; and the other English colonies, as they arrived, were soon made acquainted with the existence of this native confederacy in the north. By putting fire-arms into their hands, they doubled the aboriginal power, and became themselves, for more than a century, dependant on their caprice or friendship.

The word Iroquois, as we are told by Charlevoix, who is a competent and reliable witness on this point, is founded on an exclamation or response, made by the sachems and warriors, on the delivery to them of an address. This response, as heard among the Senecas, it appeared to me, might be written *eo*; perhaps, the Mohawks, and other harsher dialects of this family, threw in an *r*, between the vowels. It is recorded in the term Iroquois, on French principles of annotation, with the substantive inflection in *ois*, which is characteristic of French lexicography. It is a term which has been long, and extensively used, both for the language and the history of this people; and is preferable, on enlarged considerations, to any other. The term Five Nations, used by Colden, and in popular use during the earlier period of the colony, ceased to be appropriate after the Tuscarora revolt in North Carolina, and the re-union of this tribe with the parent stock, subsequent to 1712. From that period they were called the Six Nations, and continued to acquire increased reputation as a confederacy, under this name, until the termination of the American Revolution in 1783, and the flight of the Mohawks and Cayugas to Canada, when this partial separation and breaking up of the confederacy, rendered it no longer applicable.

The term New-York Indians, applied to

them in modern days, by the eminence in their position, is liable to be confounded, by the common reader, with the names of several tribes of the generic Algonquin family, who formerly occupied the southern part of the State, down to the Atlantic. Some of these tribes lived in the west, and owned and occupied lands among the Iroquois, until within a few years. And, at any rate, it is too vague and imprecise a term to be employed in philology or history.

By the people themselves, however, neither the first nor the last of the foregoing terms appears to have ever been adopted, nor are they now used. They have no word to signify "New York," in a sense more specific, than as the territory possessed by themselves, a claim which they were certainly justified in making, at the era of the discovery, when, they are admitted on all hands, to have carried their conquests to the sea.

The term *Ongwe Honwe*, or a people surpassing all others, which Colden was informed they applied proudly to themselves, may be strictly true, if limited, as they did, to mean a people surpassing all other red men. This they believed, and this was the sense in which they boastfully applied it. But it was a term older than the discovery, and had no reference to European races. The word *Honwe*, as will appear by the vocabulary hereto appended, means man. By the prefixed term *Ongwe*, it is qualified according to various interpretations, to mean real, as contradistinguished from sham men, or cowards; it may also mean strong, wise or expert men, and, by ellipsis, men excelling others in manliness.—But it was in no other sense distinctive of them. It was the common term for the red race of this continent, which they would appear by the phrase, to acknowledge as a unity, and is the word as I found it, used at this day, as the equivalent for our term "Indian."

Each tribe had at some period of their progress, a distinctive appellation, as Onondaga, Oneida, &c., of which some traditionary matter will be stated further on. When they came to confederate, and form a general council, they took the name of *KONOSHIONI*, (or, as the French authors write it, *Acquinoshioni*,) meaning literally, People of the Long House, and figuratively, a United People, a term by which they still denominate themselves, when speaking in a national sense. This distinction, it is well to bear in mind, and not confound. This Long House, to employ their own figure, extended east and west from the present site of Albany to the foot of the great lakes, a distance, by modern admeasurement, of the 325 miles, which is now traversed by railroad. An air palace, we may grant them, having beams and rafters, higher and longer than any pile of regal magnificence, yet reared by human hands. Thus much may be said, with certainty, of the name of this celebrated race, by which they are distinguished from the other tribes of North America.

JUVENILE DEPARTMENT.

EVERY CHILD IS A TRAVELLER.

Some years ago I went on board of a vessel in the harbor of New-York, which was bound for the Mediterranean Sea. I intended to make a voyage to Italy, for that was a country I had long wished to see. I had read much about it, and knew there were many ancient buildings and ruined cities in different parts, which once belonged to the Romans—the most powerful nation in the world about two thousand years ago, and for several hundred years afterwards.

2. When the vessel reached Naples, I found a great many persons around me, differently dressed and speaking a different language from our people; and they looked at me with curiosity and wonder, which made me feel as if I were far from my home and friends. I thought to myself, now here I am among strangers, and in a foreign country; how shall I ever be able to travel through it, and find my way home again?

3. There are fine hills almost surrounding the bay of Naples, which is thirty miles wide. A long ridge of mountains, which belongs to the chain of the Appennines, rises so high a few miles inland, that their tops were covered with snow, though the gardens in the valleys, and the vineyards on some of the hills, were either soon to bud, or already quite green with young leaves. And there I saw the famous volcano, Mount Vesuvius, throwing out fire and smoke.

4. I knew that our country was then cold, and that the northern states at least must be covered with snow: for it was in January: but it seemed to me that any land must be pleasant where there is friendship to warm the heart. I felt unhappy also, because in Italy the people are forbidden by the Pope of Rome, to read the Bible, and are taught to worship images. I therefore began to feel anxious to determine how I should travel through Europe as profitably as I could, and return to America.

5. I had heard that there was a book made on purpose for the use of strangers; and was very glad to find one, which I paid for with great pleasure, because I valued it more than the money which I was required to give.

6. When I had got it, I sat down to read it; and found that it told me many things which I needed to know for my comfort, and that it

gave particular directions to avoid some dangers, and described exactly the way for me to go. Now, said I to myself, it certainly will be prudent for me to read this book every day, and follow its directions: for it must have been written by a man who had knowledge, and who did not wish to deceive me, for he made it before I came here, and it has been used by many travellers before me, who have found it to be correct. I can trust it more safely than the persons I see around me, some of whom are very ignorant, and some appear to be dishonest.

7. Therefore I often consulted my book, and followed the advice I read in it; and I soon found great pleasure and profit from so doing. I visited many ancient buildings and ruinous cities; and knew when I was on a spot rendered famous by some important deed mentioned in history.

8. One day I had taken a walk without my book, thinking I would easily go and return when I pleased: but I soon found myself in doubt about the way, and was glad to meet a man of whom I could ask directions. But he could not at first easily understand me; and when he did, he proved to be almost as ignorant of the country as myself. In Italy there are very few schools for the poor; and, as the people will not suffer the Bible to be read, the people grow up in extreme ignorance.

9. I afterwards met another man, and inquired of him the way: but he seemed disposed to deceive me, so that I could not trust the directions he gave. Then I thought how good a book that was which I had left, and valued it more than I had ever done.

10. I afterwards was careful to take my book with me; and, being guided by it, I travelled through Europe by the pleasantest way, and, after a long absence, returned safely to my own country. When our ship approached the land, one pleasant summer morning, and the air, which has no smell at sea, blew off from the shore and brought the scent of new-made hay and various flowers, I thought of the pleasant home where I had left my parents and friends, and said to myself, now I shall see them all again, for my book has shown me the right way, and I have trusted to it, and followed its directions.

11. Who are you that are now reading this? You are on a journey. You are not at home. This world is not really the home of

any of us. We have here no continuing city, and no abiding place. It is wise for us to see that we are going the right way: for we cannot help going, and we may go wrong. Who will you ask to tell you the way to Heaven? Many persons do not know it; and many are travelling away from it. Do you think it best to trust to them?

12. There is a certain book which was made to guide you there. Have you got it? If you own one, do you read it to find out the best way to go? When you have learned the way do you follow it? What will become of us if we do not get to Heaven? You cannot be happy out of it. Who can dwell in everlasting misery? You cannot bear it better than I can; and I am sure I cannot.

13. Heaven is your home as much as it is mine. The Bible is your Guide-Book. God made it; and he knows the way to Heaven, and how we can get there. He is the kindest friend you ever had: for He made all your friends, and sent you all the good things you ever had. Then read his book every day, try to understand what it says, and carefully do all that it tells you. How happy will you be when you come to die, if you can say, I am at my journey's end; I have fought the good fight, I have kept the faith; henceforward there is laid up for me a crown of life, which the Lord, the righteous Judge, will give to me in that day.

Questions.—May this story be called an allegory or not? Why?

1. Does the writer speak of himself, or of some other traveller? Where did he go from? Whither? How? Why? What nation once lived in Italy? How long ago? What else can you say of them?

2. At what city did the writer land? What did he see there? How was he regarded? What were his reflections? Would you probably be so regarded if you should go to Naples?

3. Describe the bay of Naples. What ridge of mountains may be seen from Naples? Tell what you know of it. What is a volcano?

4. Compare the climates of our Northern States and Naples in January. What can make a cold country pleasant? What is the greatest objection to Italy? Who is the Pope? What command of God is broken by a person who worships or even bows down to an image?

5. What must give the traveller pleasure? What did he do? Why was the book valuable to him?

6. What did he do with the book? What did he think?

7. What use did he make of it? What did he learn from it?

8. What happened to him during a walk? Why could he not learn his way? Compare Italy with the United States. Which is the happier country?

10. Tell what else happened to the traveller. What did he enjoy on approaching our native country? What were his thoughts?

11. In what respect are you like the person mentioned? Whither are you travelling? Where is your home? What guide have you? Is it a sure one? Who made it? Can you safely trust it? Why? If you follow it, when will you have reason to rejoice that you did so? If not, what will be your feelings?

A NEW-ENGLAND VILLAGE.

(CONTINUED FROM VOL. II., PAGE 83.)

School-houses.

The school-houses form so peculiar and important a feature in the aspect and still more in the character of a New-England village, that it seems proper to give them, and the system of public education carried on in them, an early place in our remarks on this agreeable and copious subject which we introduced, with the frontispiece of our sixth number. We avail ourselves, therefore, of the following extract from President Dwight's Travels in New England and New York, as it presents, in his own language, a brief view of Connecticut school laws, as they existed in his time. Some alterations have since been made, which we may perhaps notice hereafter.

A stranger, travelling through New England, (says Dr. Dwight,) marks with not a little surprise the multitude of school-houses appearing everywhere at a little distance.—Familiarized as I am to the sight, they have produced no small interest in my mind; particularly as I was travelling through the settlements recently begun. Here, while the inhabitants were still living in log-huts they had not only erected school-houses for their children but had built them in a neat style; so as to throw an additional appearance of deformity over their own clumsy habitations. The attachment to education in New England is universal; and the situation of that hamlet must be bad indeed, which, if it contain a

sufficient number of children for a school, does not provide the necessary accommodations. In 1803, I found neat school-houses in Colebrook and Stewart, bordering on the Canada line.

The general spirit and scheme by which the education given in parochial schools, (for such I shall call them,) is regulated throughout the New England States, are substantially the same. It will be sufficient, therefore, to give an account of the system pursued in Connecticut.

The State of Connecticut is by law divided into school societies. These societies are empowered to divide themselves into as many school districts as their convenience may require. They are also empowered in each case, to form school districts by uniting parts of two neighboring school societies, as they shall mutually judge convenient. In this manner the whole State is divided.

The districts have severally power to build school-houses, and to purchase grounds on which to erect them; to repair them, and to tax themselves for the expense; to appoint a clerk to record their proceedings, a collector of taxes and a treasurer.

For the support of the schools, the State pays out of the treasury annually the sum of two dollars upon every thousand dollars in the list of each school society, to its committee, for the benefit of the schools within its limits. It also pays to these societies half-yearly, the interest arising from the School-Fund. To form this School-Fund, the State sold a part of a tract, called "The Connecticut Reserve," lying on the southern border of Lake Erie, within the present State of Ohio. The principal sum arising from this source was, in the Treasury books in May, 1812, \$1,341,939. At the same time the first of these payments amounted to \$12,924. But in order to entitle a school society to these sums, their committee must certify that the schools in said society have been kept for the year preceding, in all respects, according to the directions of the statute regulating schools; and that all the monies drawn from the public treasury for that purpose, have been faithfully applied and expended, in paying and boarding instructors.

If these monies are misapplied, they are forfeited to the State. If the committee make a false certificate, they forfeit sixty dollars. These committees are also empowered to take care of all property belonging to their respective school societies, and to dispose of it for the benefit of such schools, according to the true intent of the grant, or *sequestration*, from which the money is derived; unless where the grantor or the Legislature has determined that such grant or sequestration shall be under the management of persons acting in continual succession.

All the monies intended for the benefit of any school society shall be paid into the hands of its treasurer.

Each school society is to appoint suitable

persons, not exceeding nine, to be overseers or visitors of all the schools within their limits. It is the duty of the overseers to examine instructors; to displace such as may be found deficient, or will not conform to their regulations; to superintend and direct the instruction of the children in religion, morals and manners; to appoint public exercises for them; to visit the schools twice, at least, during each season; particularly to direct the daily reading of the Bible by such children as are capable of it, and their weekly instruction in some approved catechism; and to recommend that the instruction conclude the exercises of each day with prayer.

Any school society is also empowered, by a vote of two-thirds of the inhabitants, present in any legal meeting, called for that purpose, to institute a school of a higher order for the common benefit of the society, in which all the children whose parents wish it are to be advanced in branches or degrees of learning, not attainable in the parochial schools.

If any school district within a school society expend less than the proportion of these public monies in supporting its school or schools, the surplus shall be paid over to such districts as have, in their school expenses, exceeded the sum distributed to them.

Such is a summary account of the system by which the public schools in Connecticut are formed.

THE HONEYSUCKLE.

The Woodbine, as this is generally called in poetry, is an ornamental deciduous climber, bearing a shaded yellow flower from May to July, and is celebrated for the delightful fragrance with which it fills the air, in the evenings after rain, the refreshing it receives causing it to put forth unusual energy. It belongs to the natural order, Caprifoliaceæ, and artificial class, Pentandria: order, Monogynia. The *Lonicera Periclymenum*—Honeysuckle, takes its generic name from *Lonicer*, a physician and naturalist, who lived about the middle of the sixteenth century. Its characters are,—calyx five-toothed; corol tubular, long, five-cleft, unequal; stamens protruded out of the corols; stigmas globose; berry two or three-celled, distinct; seeds many. It has another name, *Caprifolium* (which species in reality differs from this, in having two lips, or unequal), from the two Latin words a goat and a leaf—because those animals are said to be remarkably fond of it. The specific name is from the Greek, to roll round about. It has a woody, shrubby, turning stem; the branches from it nearly opposite, round and smooth. The leaves also opposed to each other, on very short-

stalks, elliptical, entire, sometimes hairy and whitish beneath. The flowers are in a terminal head, spreading out in a radiate manner. It bears red berries, crowned with a five-toothed cup, bitter, and of a sweetish flavor. There is a curious variety, with sinuated, variegated leaves, called the Oak-leaved Honeysuckle. It is principally on the Oak tree that this flower delights to climb, adorning the King of the Forest with its bright crowns and beautiful festoons of perfumed garlands; and, as Philips says, it seems peculiarly fitted for just such an ornament.—*Selected.*

FULLER'S "HOLY STATE."

One of the most singular writers in English literature, is the celebrated Thomas Fuller, a learned minister in the English church. He published many works, among them "*The Holy State*," in one volume folio, which was printed in 1648. The book is full of practical good sense, sound principles, and a minute knowledge of the human character. At the same time, the style is quaint; but his representations are strong and striking. Fuller died in 1661. In his address "To the Reader," at the opening of the book, he says—

"Who is not sensible with sorrow of the distractions of this age? To write books therefore may seem unseasonable, especially in a time wherein the *Press*, like an unruly horse, hath cast off his bridle of being *licensed*, and some serious books, which dare flee abroad, are hooted at by a flock of Pamphlets.

But be pleased to know that when I left my home, it was fair weather, and my journey was half past, before I discovered the tempest, and had gone so far in this work, that I could neither go backward with credit, nor forward with comfort.

As for the matter of this book, therein I am resident on my profession; Holiness in the latitude thereof falling under the cognizance of a divine. For curious method, expect none; essays for the most part not being placed as at a *Feast*, but placing themselves as at an *Ordinary*.

Nor let it render the modesty of this book suspected, because it presumes to appear in company unmanned by any Patron. If right, it will defend itself; if wrong, none can defend it: Truth needs not; falsehood deserves not a supporter."

The London Penny Magazine.

In answer to some inquiries made of us by some of our distant subscribers, respecting this publication, we would inform them, that it is still regularly published in London, in a "new series," which began with the year 1840. It is imported here for subscribers in monthly pamphlets, of about 40 pages each, at the price of 18½ cents, a short supplement being usually added, which increases the number of pages which otherwise is the same as that originally published, viz., eight every week.—With the supplements the annual work forms a volume but little more than half the size of Volume 1st of our American Penny Magazine; yet the price is here \$2, 50 cts. It is certainly well worth that price! but it does not contain much variety, and has nothing specially adapted to us or our children. It is said that the new series is not likely to be republished in America.

We are by no means disposed to depreciate a foreign work of merit: but we are willing to have our readers compare our own magazine with it, in respect to the amount of matter, as well as to its quality and variety. The London Penny Magazine has been chiefly occupied for some months with prints and extracts from *Hudibras* and *Froissart*. We can send that work to any who desire it.

NEWSPAPERS AT HONOLULU.—A new monthly paper was commenced at Honolulu in January last, "devoted to parents and children." It is issued from the mission press, at one dollar a year, and is edited by Mr. Dole. There are now five newspapers published in the Hawaiian language, and four in English. The latter are the *Polynesian*, (owned by the government,) the *Friend*, the *Hawaiian Cascade*, and the *Monitor*.

MORMONS AT TAHITI.—The Mormons meet with very little success at Tahiti. They have gained only a few followers from the lower classes of foreigners. Two Americans have joined them.—*Polynesian*.

Catalpa Seeds.—See page 175. Now is the season to plant them.

POETRY.

O, had I Wings like a Dove.

Oh! had I wings like a Dove, I would fly
Away from this world of care;
My soul would mount to realms on high,
And seek for a refuge there;
But is there no haven here on earth,
No hope, for the wounded breast,
No favor'd spot, where content has birth,
In which I may find a rest?

Oh! is it not written "believe and live?"
The heart by bright hope allur'd,
Shall find the comfort these words can give,
And be by its faith assur'd.
Then why should we fear the cold world's
frown,
When truth to the heart has given
The light of religion to guide us on,
In joy to the paths of heaven.

There is! there is! in thy holy word,
Thy word which can ne'er depart,
There is a promise of mercy stor'd,
For the lowly and meek of heart.
"My yoke is easy, my burden light,
Then come unto me for rest?"
These, these are the words of promise stor'd,
For the wounded and wearied breast.

Selected.

From the Louisville Journal.

Lines written on hearing the circumstance
of a young physician having seen, while in
the Blockley Alms House, seven coffins in
one room, bearing the sad inscription—

"NO FRIENDS."

Sad epitaph! and did no ray
Of friendship light death's gloomy way?
No tear, save from the pitying eye
Of strangers as they passed thee by,
Then plunging in the crowd forget
For thee their cheeks had e'er been wet?

"No friends!" Was thine a guilty past
That heaven o'er life's last scene should cast
This darkest shade of earthly care,
More than the dying heart can bear?
Methought such agonizing gloom
Could only be the murderer's doom!

"No friends!" Where was that watchful eye
That beamed on helpless infancy?
Where was a father's guiding hand?
The friends of youth, a laughing band?
Alas! of all, was there not one
To watch with tears life's setting sun?

"No friends!" Unmourned, unloved to lie,
With naught of human sympathy—
As Death triumphantly draws near,
No Christian words of faith to hear,
Cheering the soul with love on high,
That ends but with eternity—
This, this is woe, and might impart
A lesson to each murmuring heart.—S. H. L.

ENIGMA No. 6.

I am composed of 16 letters.

My 9, 8, 7 is a carpenter's tool.

My 7, 4, 1, 8, 12 is a musical instrument.

My 5, 12, 8, 14 is a stinging insect.

My 14, 11, 16 is a metal.

My 13, 2, 12, 15, 8 is an ancient city of Italy.

My 6, 8, 9, 14 is a town of Persia.

My whole is one of the greatest men our country has ever brought forth. A. L. B.

Solution of Enigma No. 5, in our last number, page 224.—Nile, Lent, Ohio, Loire, Solon, Horn, Anson, Horatio Nelson.

Shakespear's Riddle, page 192.—*The Moon.*

RECEIPT.

For a fit of Ambition—go into the church-yard and read the grave stones. They will tell you the end of ambition. The grave will soon be your bed-chamber, the earth your pillow, corruption your father, and the worm your mother and your sister.

"Pride goeth before destruction and a haughty spirit before a fall."—*Prov. xvi. 16.*

Jesuits.—The Jesuits have now fourteen provinces, viz., Rome, Sicily, Naples, Turin, Spain, Paris, Lyons, Belgium, England, Ireland, Austria, Germany, Maryland and Missouri. In January, 1838, they had 173 establishments and 3,067 members; in January, 1844, they had 233 establishments and 4,133 members. During the year 1844 the number of members rose to 4,527.

DUELLING IN HANOVER.—The Hanoverian government has determined to put an end to duelling, and has ordered all the laws against it to be strictly enforced. A captain in the cavalry has already been condemned to fifteen days imprisonment for sending a challenge; and the king has also forbidden him to wear, henceforth, the Hanoverian uniform.—*London Patriot.*

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